

25¢

20th
Anniversary Booklet

The
CHAPEL of the NATIVITY

2101 65TH AVENUE
PHILADELPHIA, PENNSYLVANIA

1925-1945

The
CHAPEL of the NATIVITY
of

S. LUKE'S CHURCH, GERMANTOWN

THE REVEREND LOUIS A. HASELMAYER, PH.D., *Vicar*

The Vestry Committee

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Organizations

S. Mary's Guild for the Women of the Parish

S. Margaret's Guild for the Girls of the Parish

S. Vincent's Guild for Acolytes

The Altar Guild

The Confraternity of the Blessed Sacrament

The Guild of All Souls

The Servants of Christ the King for Young People of the Parish

ON Christmas Day, 1925, at 6.30 a. m., the Holy Mass was celebrated for the first time in a newly constructed church building at 65th Avenue and 21st Street, Philadelphia. With that holy occasion, there came into existence the parish of The Chapel of the Nativity. This year we celebrate the twentieth anniversary of the founding of that parish. But behind that event, are fourteen years of experimentation.

The Origins

The Chapel of the Nativity did not come into existence as a fully mature organism. It represented the struggles of a small group of loyal Episcopalians supported by the ardor, talent, and offerings of missionary-minded souls at the Parish of S. Luke's Church, Germantown. In 1911, S. Luke's Church had been in existence for one hundred years and, after a century of ups and downs in parish life, had achieved the position of the leading parish in size and influence in that area of Philadelphia. The Reverend Dr. Samuel Upjohn was rounding out the twenty-eighth year of his rectorship. Germantown was no longer the end of the residential area of Philadelphia in 1911. To the northeast of the parish and up the hill, Chelten Avenue led into a newer residential section. Here north of Church Lane and west of Limekiln Pike, were new homes and new families. Some of these families belonged to S. Luke's, S. Peter's, S. Michael's, and the other historic parishes of Germantown. Others had moved to this section from parishes in the central city district of Philadelphia. And as always, there were many more attached to no church and professing no special religious allegiance to whom the Gospel could be carried. A new land with new possibilities challenged the missionary zeal of those who looked beyond the confines of their own parishes. There were some whose zeal burned to bring a vision into an actuality.

Serving as curate at S. Luke's Church, Germantown, in 1911, was The Reverend George Herbert Dennison. Father Dennison, in his pastoral visitations from S. Luke's Church, came early to realize the importance of this section and the need there for some religious institution. It was too far from S. Luke's Church for children who needed Church School instruction, and it was too far for even adults desiring regular worship. Father Dennison communicated his wish to establish a work in this area to Dr. Upjohn and received permission to begin. The Catholic Faith and Practice of S. Luke's Parish was beginning to bear practical fruit in this desire for expansion of its religious ministrations.

Father Dennison located a three-story dwelling house at the corner of Stenton Avenue and Price Street. He rented this for the work which was given the simple name of S. Luke's Mission. The first floor of the dwelling house was converted into a chapel by removing the walls between the living room and the dining room. The rooms on the second and third floors were set aside for Church School Classes and Guild meetings. Since Father Dennison was a curate at S. Luke's, no full time attention could be given to the work, nor could a full schedule of services be set into being. He had to be content with Church School on Sunday afternoons, and Evening Prayer and Sermon on Sunday eve-

nings. The pastoral care of the people and parish visits were made on what was supposed to be his day off from S. Luke's Church. His zeal and enthusiasm brought an immediate response from the people in the neighborhood and also produced lay workers from S. Luke's Church. Miss Ellen Roberta Cabeen and Miss Elizabeth Carr joined themselves at once to this work as Church School teachers. Miss Cabeen conducted a house-to-house canvass to gain supporters, and was assisted by Mrs. Janet Davidson who was one of the first members of the parish. Mr. Edward Morgan came as the organist. With this able assistance, the house was put into shape, and on February 8, 1911, Septuagesima Sunday, the first Church School classes were held and the first service of worship conducted. The little group was joined shortly afterwards by Miss Marion Graefe and Mr. Edward H. Vogt, now the rector of S. Peter's Church, Germantown, as additional Church School teachers.

The dwelling house had been secured at a rental of eighteen dollars a month. For the first year, S. Luke's Church paid this amount, but thereafter the people themselves maintained the work. S. Luke's Church provided the part-time priestly ministrations of Father Dennison. Many of these ministrations were far less than priestly. Father Dennison did most of the janitor work, tended the furnaces, and labored like a Hercules to bring a new parish into being. His enthusiasm and that of the lay workers from S. Luke's spread, and it was not long before there were about twenty-five families gathered into the infant parish with an active Church School of twenty-five students. Father Dennison was able to provide a Mass once a month on Sundays at 8.00 a. m., and those who were communicants were able to come to the sacraments with some regularity. But nothing approaching the full round of eucharistic devotion which obtained at the Mother Church was able to be put into being. Church School and Evening Prayer formed the staple of the devotional life of the people. There was in no sense any independence to the Mission. Candidates for Confirmation were taken to S. Luke's Church and presented there as a part of the parish class. It was as yet but an experimental outpost of S. Luke's Church.

In spite of the problems of maintaining the building, the care of the furnace, and the lack of full-time pastoral ministrations, the work prospered. By 1916, it had outgrown the limits of the building. The Chapel was small and the classroom space insufficient. Father Dennison searched the neighborhood for another location, and in 1917 rented a three-story house at the corner of 65th Avenue and 21st Street. This was adapted for use on a scheme very similar to that used at the Stenton Avenue house. The first floor was made into a chapel and the rooms on the second and third floors devoted to the Church School and Guilds. This house stood alone on a fair-sized piece of land, and was destined to become the permanent site of the work. The location was a good choice and its possibilities were realized in time. Sixty-fifth Avenue was a wide, well-wooded street and its remarkable width had given it the name of "sixty-foot" street before the city officially named the streets. Its beautiful maple trees created a most attractive shade and summer strollers gave the street the more familiar name of "Lovers' Lane." Many of these trees have now been cut down to make

room for rows of dwelling houses, but on the front lawn of The Chapel of the Nativity today there still stands a magnificent maple tree which is one of the few remnants of the ancient grove. It is a dramatic landmark in the area, and almost more than anything else bestows upon the property a special attractiveness and charm.

To this second home were moved the various appointments of worship, and on the Second Sunday of Advent 1917, the new home was opened for worship and instruction. This location served so well and the work advanced so rapidly that in the autumn of 1919, the Vestry of S. Luke's Church purchased the property for the sum of fourteen thousand dollars. Six thousand dollars was paid and a mortgage of eighteen thousand dollars was assumed.

By 1920, the Communicant Register of S. Luke's Mission kept in Father Dennison's meticulous hand in an inexpensive notebook listed eighty-three communicants as belonging to the Mission. In the period from the origin of the work in 1911, sixty-one persons had been baptized, fifty persons presented for confirmation, and twenty-one had been buried. Statistics alone show the undeniable growth and stability of the work. The Confirmation candidates were presented along with the classes at S. Luke's Church, and no visitations by the bishops were made to the Mission. The Bishop of the Diocese, the Right Reverend Philip Mercer Rhinelander, confirmed candidates from the Mission in S. Luke's Church on June 7, 1914; May 27, 1917; December 6, 1917; June 4, 1919; and November 30, 1919. On June 6, 1915, and June 4, 1916, candidates from the Mission received Holy Confirmation at the hands of the Right Reverend Thomas J. Garland, the Bishop Suffragan of the Diocese. It was a period of steady growth and development. Slowly the foundations of a parish life were being laid for a future parish was beginning to emerge.

The work suffered a great blow, however, in 1922, when Father Dennison was called to the Rectorship of S. Luke's Church, Newtown, Pennsylvania. For it had been his dream from the beginning, and he gave unstintingly of himself and his time to the work. It was not a curate's job which he had been assigned. It was his vision and he had labored to bring it into actuality. At this time, Dr. Upjohn was drawing near to the end of his forty-year rectorship of S. Luke's Church, and a succession of curates did not give the necessary stability that was needed for the life of the Mission. Curates, both priests and deacons, as well as seminarians not even in orders, filled in at the Mission. The late hour of the Church School caused some lapses in attendance, and the concentration upon an evening rather than a morning service helped to limit the effective appeal that the work made in the growing neighborhood. Among those who attended to the needs of the Mission in these years were the Reverend Frederick Allen, the Reverend Samuel Lyons, the Reverend Guy D. Christian, and the Reverend Charlton D. Lathrop.

In Advent 1923, The Reverend Dr. Samuel Upjohn resigned his rectorship of S. Luke's Church after forty years of service. He was succeeded almost immediately by the Reverend Wallace E. Conkling, who after a rectorship of eighteen years, was consecrated to the epis-

copate as Bishop of the great Diocese of Chicago. As soon as he had become adjusted to the work of the parish itself, Father Conkling looked over the situation at S. Luke's Mission. His great administrative and executive insight was evident at once as he realized that after thirteen years of experimentation, the work would never grow and meet the challenge of its location unless drastic and radical changes were made. Nothing permanent could ever be done as long as the work remained a Sunday afternoon and evening outpost of S. Luke's Church, crowded into an inadequate and unchurchly building, and cared for by the part-time ministrations of a succession of curates. The devotional and sacramental life of the people could never be sufficiently nurtured on this meagre fare, and endless opportunities were being lost through insufficient pastoral attention. The time had come to build a church, to appoint a full-time resident priest, and to institute a full round of services designed to set forth the Catholic Faith of the Episcopal Church for which S. Luke's Church stood. This meant a priest and the Mass as the center of worship.

The Chapel of the Nativity Emerges

In 1924 a portion of the property on which the dwelling house stood was sold for the sum of eighteen thousand dollars, and plans for a church building were drawn. Mr. Robeson L. Periot was chosen as architect for this work. The money realized from the sale of the land was used for this purpose. The old mortgage was cancelled, and a new building costing twenty-nine thousand dollars was erected under a new mortgage of thirteen thousand dollars. Now there would be a church building, and the old house would provide parish house facilities as well as an apartment for a resident Vicar. The building of Spanish Mission architecture was begun in 1925. By this time most of the volunteer workers from S. Luke's Church felt that their assistance was no longer necessary, and all supervision was turned over to the people and their Vicar.

The First Sunday after Trinity, June 14, 1925, was selected for the laying of the cornerstone. At 4.00 p. m., Father Conkling, assisted by the choir of the Mission and acolytes from the Mission and S. Luke's Church, conducted the service. The printed leaflet preserved from this occasion gives the details of the service. An out-of-door procession was held to the spot where the stone was to be placed during the singing of the hymn, "Christ is made the sure Foundation." A series of versicles and responses, the *Kyrie*, and *Our Father* were followed by the singing of *Psalm 122*. A lesson from *Ezra 3:10-11*, *Psalm 87*, and a lesson from *I Corinthians 3:1-16* were read. Several deposits were placed in the stone before it was sealed. The stone was blessed and the hymn "The Church's One Foundation" was sung. An address followed and the service ended with the hymn, "I love thy Kingdom Lord." A photograph was most fortunately taken of this occasion, and a copy of it hangs to-day in the sacristy of The Chapel of the Nativity as a permanent graphic record of the event.

The construction work continued through the summer and autumn of 1925, and the Church was ready by December. Christmas morning at 6.30, the first service was held. It was a celebration of the Holy





THE LAYING OF THE CORNERSTONE, JUNE 14, 1925

Mass with Father Conkling as celebrant. With this act of worship, S. Luke's Mission came to an end, and The Chapel of the Nativity was born. The dedication of the parish to the Nativity was made because of its appropriateness to the Christmas season of opening. The parish is dedicated to the honor of the birthday of our Blessed Lord and Saviour Jesus Christ. The Holy Child of Bethlehem is our Patron and his Blessed Virgin Mother and S. Joseph, our special Intercessors. That The Chapel of the Nativity should come into being with a celebration of the Mass was a token of the future churchmanship of the parish. From that day to this, the Mass was the most important act of worship and center of the devotional life of the people. Always the chief act of worship on Sundays and offered daily at the altar, the Mass has been the living realization of our dedication. Day by day and Sunday by Sunday, the Christmas aspiration has been a reality in the parish, "O Holy Child of Bethlehem, descend to us we pray." The Christ Child in his sacramental presence has not only been invoked but has been with us permanently since Christmas 1925.

Parish Life Begins

The old order of experimentation had passed away and with Christmas Day 1925 a new parish life was inaugurated. The first permanent Vicar, The Reverend Hazen F. Rigby, at present Rector of S. Luke's Church, Cariboo, Maine, was appointed in September, 1925, some months before the Chapel was opened. The cost of building was more than could be met by offerings and a mortgage of thirteen thousand dollars was taken. The Chapel could not be consecrated for it was not free of debt, but it was dedicated one month later, January 25, 1926, the Feast of the Conversion of S. Paul. The Right Reverend Thomas J. Garland, D.D., Bishop Suffragan of the Diocese since 1911, who had succeeded Bishop Rhinelander as Diocesan in 1924, was the officiant. Bishop Garland had twice before on June 6, 1915, and June 4, 1916, confirmed classes of candidates from the old Mission and was no stranger to the parish. But the service of dedication was the first visitation made by a bishop to the parish itself. The dedication took place on the evening of the Feast of the Conversion of S. Paul at 8.00 p. m. Evening Prayer was sung and Father Conkling, representing the Mother Parish, made a brief address. The sermon was preached by the Reverend George Herbert Dennison, the father founder of the work and at that time Rector of S. Luke's Church, Newtown, Pennsylvania. No more appropriate person could have delivered the sermon on this occasion, for it had been Father Dennison's labors which had made this moment possible. The service of dedication was read by Bishop Garland, and the many furnishings of the Chapel and appointments of the altar were blessed. Almost everyone of the furnishings was the gift of an individual or family as a memorial or votive offering. Each person present that evening had a physical share in the building.

From the first, The Chapel of the Nativity set forth the full Catholic religion of the Episcopal Church. The preaching from the pulpit, the ceremonial of the sanctuary, and the emphasis upon the Holy Sacrifice of the Mass as the chief service of worship all revealed the fact that the Church was part of the One, Holy, Catholic, and Apostolic

Church. The Mother Parish of S. Luke's, Germantown, had slowly through one hundred and fourteen years of its history developed Catholic Churchmanship in doctrine and worship. The Chapel of the Nativity began its life at this point of the development and increased the full riches of the faith in teaching, liturgical worship, and ceremonial observance. The Mass was the chief act of worship always, and there never was a time when any other service was used on Sunday mornings. A High Mass with music, vestments, candles, and incense has been the regular late service every Sunday. The Blessed Sacrament was reserved on the High Altar from the very first day, and has been the center of the devotional life of the people with deepening appreciation ever since. The daily Mass, still a rarity in 1925 in many parishes, was a reality from the first day of the existence of The Chapel of the Nativity. It was and is not just a Sunday parish. Through a succession of priests, this ideal has been maintained, and the day begins at the altar with the offering of the Mass. This glorious tradition is not just the work of the priests who ministered here. For without the faith and devotion of the laity, it could not have been realized. It was only a small group, and yet from this tiny communicant list, faithful souls emerged who pledged themselves to be present, and to make possible the daily Mass. Even today, certain individuals still make up the weekday congregations who were among the first to support the daily Mass. Small boys whose faithful attendance at the altar in those early days made possible many a Mass have now grown into Catholic manhood and have taken their places in the life of the parish.

The proper liturgical observance of Holy Week, and especially the Watch before the Altar of Repose on Maundy Thursday, have been part of the parish life from the beginning. Since it was a residential neighborhood, it was possible that the Maundy Thursday Watch could be kept all day and night, and this has always been the custom. From the Mass on Maundy Thursday to the Mass on Good Friday, the church is never closed and someone kneels before the Repository in prayerful devotion. Solemn Evensong and Adoration were celebrated on Sunday evenings for many years until the rationed fuel of recent years forced its abandonment. The Stations of the Cross were kept during Lent with devotion and piety, and a monthly Holy Hour was an early institution, still observed by a considerable percentage of the parish each month.

The Faith once delivered to the saints has always been preached from the pulpit. The teaching and practice of the Sacrament of Penance has brought many souls additional sacramental grace. The Chapel of the Nativity has never been just a "high church parish" with elaborate ceremonial. It has been a parish in which faithful souls have lived the Catholic life, and expressed that life in the full ceremonial of the Church.

In recent years, additional ceremonies of the Church have been introduced. The Feasts of Candlemas and Corpus Christi are observed with their proper rites. The Procession of Candles and of the Blessed Sacrament have now become a regular part of the parish worship. Increasing devotion to Our Lady as Queen of the Saints and Mother of our Holy Child Patron has been manifested in the Lady Altar and

Shrine, and has been given a beautiful external expression in the Annual May Procession held on the Second Sunday of May each year. This service attracts visitors from many parishes in the city of Philadelphia, and is followed by an annual reception and tea, at which communicants and visitors can mingle in the fellowship of Catholic sociability — an act most pleasing to our Blessed Lady who was a member of a Holy Family.

Through the Years

The first Vicar of the Chapel, Father Rigby, was appointed on September 22, 1925, and acted in that capacity until November, 1927. As the first resident priest giving his full time to this work, he took up residence in an apartment in the parish house. Father Rigby introduced and maintained most of the Catholic practices which have continued until the present time. He began the daily Mass. In Eastertide, April 7, 1926, less than six months after the opening of the Chapel, a Ward of the Confraternity of the Blessed Sacrament was started to sponsor the monthly Holy Hour. This Ward has continued with increasing membership. The daily intercessions of the members do much to deepen the spiritual life of the parish. Soon there was added to the outside property the lychgate over the terrace steps which gives a peculiar charm to the view of the Chapel. The Church School was very strong and a great many children attended the weekly instructions. A Children's Mission given by Brother Dominic of the Order of the Holy Cross was part of a definite program of instruction for the youth of the parish. The income of the parish was just about adequate to cover the needs, and a great deal of the work had to be done by members of the parish. The women's organization, S. Mary's Guild, met weekly. They not only cared for the altar work and engaged in money raising activities, but also performed the weekly task of cleaning the church building and parish house. Through the years, the industry and devotion of the members of S. Mary's Guild have provided the parish with much of its income. The monthly activities sponsored by the Guild have been an important source of parish maintenance and a means of binding together the fellowship and social life of the Chapel.

In November, 1927, after two years as Vicar, Father Rigby resigned. An interim period of three months elapsed until the appointment of a new Vicar. During this time the work was cared for by the Order of the Holy Cross. Father Whithall, now the assistant superior of the Order, took charge of the pastoral and spiritual ministrations. In his three months' residence in the parish, Father Whithall made many warm friends among the people. Early in its life, the Chapel had this intimate contact with this great monastic order for men — the first to be founded in the United States.

The second Vicar, The Reverend Loren N. Gavitt, now Rector of Grace Church, Albany, New York, was appointed in February, 1928. At the time of his appointment, he was a deacon on the staff of S. Clement's Church, Philadelphia, but he was soon ordained to the priesthood. Father Gavitt brought to the Chapel a tremendous enthusiasm for people and parish life, and an indefatigable efficiency in the management of affairs. Although he only remained in the parish as Vicar for eight-

een months, the future lines of development were laid in his time. The emphasis upon the daily Mass, the vigorous teaching of the Sacrament of Penance, the institution of Adoration of the Blessed Sacrament as a regular service, and the insistence upon clear and definite teaching of the faith are all the results of his work. Father Gavitt began more and more to give the Chapel a sense of parish life independent of the Mother Church. Under his guidance the activities took on a life of their own. It was at this time that a most significant change in the Sunday worship took place. To build up the choral worship as something in which everyone participated, Father Gavitt moved the organ from the chancel to the rear of the Church, removed the choir stalls as well, increased the size of the sanctuary, and extended the length of the High Altar. The beautiful open view of the present sanctuary with the altar as the most immediate and prominent object to catch the eye was the result of his liturgical sense. Corporate worship as true common worship in which all participated in the singing of the music of the Mass was the result of this radical step which has never been regretted. During Father Gavitt's incumbency, the first adult Mission was conducted by Father Dale of the Society of S. John the Evangelist, better known as the Cowley Fathers. Much of the faith which was taught Sunday by Sunday was crystallized during this Mission.

Upon the resignation of Father Gavitt in November, 1929, the Reverend Geoffrey Horsefield, a curate at S. Mark's Church, Locust Street, Philadelphia, was appointed as Vicar. During the five years of Father Horsefield's ministrations, the Chapel experienced great growth. Many new communicants were added to the lists, and the attendance at Sunday Masses reached the highest peak in the history of the Chapel. Father Horsefield continued on the lines laid down by his predecessors in the teaching of the faith. The service of Adoration was dropped and the fuller rite of Benediction of the Most Blessed Sacrament was introduced in October, 1930. A great æsthetic improvement in the sanctuary was made, continuing the work begun by Father Gavitt. The three windows behind the altar were blocked out and a dorsal curtain hung over them. The softness and charm of the present sanctuary had never been possible with so many windows allowing the entrance of a glaring light. A small side altar on the site of the present Lady Altar was installed. The Parish House was improved by the enclosing of the front porch to give additional space for social activities. A Mission given by Father Joseph of the Order of S. Francis was held in Advent 1932 with many spiritual gains as a result. For several years, the Sisters of the Holy Nativity, stationed at S. Clement's Church, worked in the parish among the children.

Ill health forced the resignation of Father Horsefield on September 30, 1934, the 18th Sunday after Trinity. He was succeeded at once as Vicar by the Reverend James Thomas, who had been for some years a curate at S. Luke's Church, Germantown, and was well-known to many members of the parish. Under Father Thomas, the same emphasis upon external expressions as well as the preaching of the faith continued. The present Lady Altar with its charming triptych was installed. It is of interest that this altar had been in the chapel of S. Michael's Homes for Children in West Philadelphia under the direction of the Sisters of S. Margaret. The presence of the Sisters of S. Mar-

garet in the parish to-day and their work among the younger girls have been given a permanent tie through the installation of this lovely altar. A most beautiful Della Robbia plaque of Our Lady which had hung over the temporary side altar was now moved to the other side of the Church and became the center of the present Lady Shrine. A parish dedicated to the Holy Child showed forth in outward form its love and devotion for the Blessed Mother whose acceptance of the divine will at the Annunciation had made that Nativity possible. A new dorsal curtain and canopy over the high altar was erected and the present sanctuary arrangements completed. During Father Thomas' stay as Vicar, two Missions were preached. Father Conkling, the Rector of S. Luke's, Germantown, preached a Mission in 1934, and Father Joseph of the Order of S. Francis returned to give a second Mission in November of 1938. These two Missions did much to emphasize the chief elements of the faith which were being preached regularly from the pulpit and set forth at the altar.

The most important advance in parish life which occurred under Father Thomas was the setting up of more independent parish arrangements with regard to the management of financial affairs. From Christmas 1925 when the Chapel of the Nativity had been opened, the affairs had been run on a very informal basis. The people gave what they could, and S. Luke's Church made up the difference in expenses. But the Chapel had no control over its raising or spending of money, and had no responsibility in the making of a budget or planning for expansion and improvements. On December 30, 1935, a new plan went into effect. The Chapel of the Nativity was to have its own Vestry Committee with power to raise and expend its funds. S. Luke's Church guaranteed a yearly appropriation of a certain amount of money which at that time was \$1,525. The Chapel was allowed to create its own budget and had to raise everything it needed over the yearly appropriation. The control of expenditures was likewise given to the Vestry Committee. This was the first real step in the direction of self-determined responsibility. It was on the tenth anniversary of the opening of The Chapel of the Nativity that this important step was taken. It has proved of the greatest benefit ever since. The period of dependency was slowly coming to an end and independence was at last a possibility. It was a triumph of faith that a work ten years old, which had been started in the midst of the great financial boom of 1925, should in the midst of the depression of 1935 have taken such a courageous step forward. It would be untrue to the facts to suggest that the next ten years were easy years. They were not. They were hard and lean years. But the plan triumphed in the end, and to-day The Chapel of the Nativity is more self-reliant in the administration of its affairs than ever before. The appropriation from S. Luke's has been cut to twelve hundred dollars a year, and may even be cut more in the future.

In February, 1940, Father Thomas resigned, and was succeeded by the Reverend Moorhouse Johnson, a curate at S. Alban's Church, Olney, Philadelphia. Father Johnson took over the Chapel as the world was still struggling out of its depression and was soon plunged into World War II. These trying days saw the entrance of most of the young men of the parish into the armed forces with the resulting disturbances to parish and family life. It was not a time of spiritual or

material advance, but a time of holding fast to what had been gained. Two improvements of a material nature to the fabric of the parish were made. The open vestibule of the church was enclosed and a new light installed in the canopy over the altar. Father Johnson resigned in November, 1943, to take up work in Portland, Maine.

A two-months' interim over Christmas was filled by supply priests until the new Vicar, The Reverend Louis A. Haselmayer, Ph.D., of S. Paul's Church, DeKalb, Illinois, could take up the work in January, 1944. Father Haselmayer was not a stranger to Philadelphia since he had served on the staff of S. Clement's Church, Philadelphia, two years before this date. Thus for the second time in its history, the great parish of S. Clement's Church contributed a Vicar from its staff to the Chapel of the Nativity. Something of the stalwart preaching and manifestation of the Catholic Faith which has made S. Clement's Church known through the United States and England has been communicated to the parish fellowship of The Chapel of the Nativity.

In looking back over these twenty years, one should never underestimate the strength which was brought into the parish life by the power of other parishes and Religious Orders. The vision and ideals of S. Luke's, Germantown, had been planted on new soil. Twice S. Clement's Church, Philadelphia, contributed Vicars who had been inspired by the glories set forth in that great parish. The three largest religious orders for men in the United States, the Order of the Holy Cross, the Society of S. John the Evangelist, and the Order of S. Francis, provided missions and ministrations. Two orders for women, the Sisters of the Holy Nativity and the Sisters of S. Margaret, have worked in the parish among the girls. All of this has brought strength and power from the outside which can never be measured in figures or statistics.

The Future

The future course of parish life is clear. Situated in a neighborhood which has no special racial problems, with an extensive area to the northwest as yet undeveloped, there is every reason to believe that opportunities for growth are at hand. The first concern is the constant preaching and setting forth of the Faith as it has been for twenty years. Through depression and war, through trials and tribulations, The Chapel of the Nativity has never relaxed from its position as a defender of the Catholic Faith of the Episcopal Church. This is its first vocation in life, and no possible material gain of the moment can ever cause it to falter in this work. Then there must be improvement and expansion in its work and facilities. Twenty years have created much in the way of needed repairs and additions to the fabric. Those needs are being slowly and gradually taken care of on the basis of a carefully considered, long-term plan of the Vestry Committee. Such details as the beautification of the property and buildings, the installation of a new organ, the gradual amortization of its mortgage at present six thousand dollars, are the primary elements of the plan. For the end in view must always be that some day The Chapel of the Nativity will cease to be "The Chapel" and will become the Church of the Nativity, an independent consecrated parish with its own Rector and Vestry. This is the goal of the next twenty years.